

The Bombay Guardian.

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WEEKLY REVIEW.

—CALCUTTA wishes to have a statue of Lord Northbrook, as a slight solace for the pain of parting with him. History will take note of this.

—WE have before us the financial statement of the Bombay Mission of the Meth. Episc. Church for 1875. As this is a self-sustaining mission, some may be interested in the account of receipts and disbursements. In 1874, the receipts were Rs. 7,042, expenditure Rs. 7,733; in 1875 the receipts were Rs. 7,429, disbursements Rs. 6,936; increase in Building Fund, Rs. 1,744. So far as we are aware, the reports from Madras and Calcutta, Bangalore, Secunderabad, Poona, Kurachee and the other places where the Bombay and Bengal Mission is established, are correspondingly satisfactory.

—ONE of the things connected with the visit of H. R. H. the Prince of Wales to India which will probably escape the notice of the historian, though exceedingly interesting to the inhabitants of heaven, is the conversion of a number of men belonging to the Flying Squadron at Calcutta. Before leaving Bombay on the return to India, one of these men sent a letter to a friend in Calcutta which has been published in the *Lucknow Witness*, and from which we make the following extract:

"I was one of those four who stood up at the first meeting held at your house, and where, God be praised, I found peace and joy in Him. I am very thankful to say that three out of the four are still holding fast, gaining strength daily to walk in that path which our Saviour hath trod before us. He has indeed been a great, loving and all-powerful Saviour; he giveth me perfect peace and my mind is fixed on him. We have had many blessed meetings, and we are very happy, though of course we have a few jeers to put up with; they persecuted our most blessed Saviour, and we may be sure that if we always look to Him he will give us strength, so that as our day so shall our strength be. We have now quite a nice party on board here who love and follow the Lord Jesus; we have a place where we can meet, and some of us do meet every evening if we possibly can; we have about 24 now. I believe on board the *Serapis* they have a much larger number; the last time I saw one of our brethren they had 41. Our earnest desire and prayer to God is that all may come and take of that living water which we have found. We leave here en route for England to-morrow evening, and so bid farewell to India for a while at any rate—most likely for ever—but though we shall not meet again on earth, we shall meet around the throne of God on high; there we shall be satisfied, for we shall see him as he is. Dear friends, let me entreat of you to go on with the good work you have begun for the love of Jesus."

—WHEN a Bishop is wanted the first thing is to raise funds. People that can supply £50,000 may indulge the hope that a Bishop will be given to them. An influential meeting, under the presidency of Lord Northbrook, has been held at Calcutta, and it was resolved to commemorate the services of Bishop Millman by raising funds towards the creation of a new Bishopric at Lahore for Northern India.

The Bible conception of a bishop is "one who desires a good work," and it never seemed to enter the minds of the inspired writers that good pay was a *sine qua non*.

—WE return thanks for a copy of the 36th Report of the Basel German Ev. Mission in S. W. India. The past year is noted as the most fruitful this mission has yet had. The number of adults baptized was 20; increase in the

number of communicants, 274. The total of those that are under the care of the Mission is 5,757, an increase of 473. The European missionaries number 103 (brethren 63, sisters 40), native pastors 5. The number of converts has doubled in 14 years. The principal increase this last year has been in the Uday district, while there is still a large number of candidates for baptism. The report is not all *couleur de rose*. A good many painful cases of lapse into sin, and even lapses into heathenism, are faithfully recorded. We hope shortly to make a number of interesting extracts from this report.

—WE have been favoured with a copy of the Report of the Ellichpoor Mission for 1875. This Mission was planted by the Rev. Albert Norton, who came out to this country in connection with the Rev. Wm. Taylor's Mission work, and afterwards decided to work on a distinct basis. In this report we have an account of work done among the Koorkoos, an aboriginal tribe. The Report tells of "long and painful marches through mountain jungles," sometimes "burning with thirst and fever." Nineteen Koorkoos professed conversion and were baptized; also one Gond. Since this report was issued, we have been pained to hear of the very dangerous illness of Mr. Norton, but are thankful to hear that he is recovering.

—A HOME letter says: "There is a glorious work going on now in England; in every sphere you find a witness and worker for Christ, from the converted sweep away up to the converted nobleman—men of every grade and shade working for the Master, and people anxious to hear; no trouble to get a full house, and still not workers enough. Surely the way is preparing for the coming of the King."

—THE *Times of India*, devoting seven and a half columns to a review of Lord Northbrook's administration, says that his Lordship has eminently succeeded in restoring the confidence of the people in the British Government.

—H. E. LORD LYTON, Viceroy elect of India, landed in Bombay on Friday of last week. He spent one day in Bombay, and left by special train on Sunday morning at 9 o'clock. A good deal of surprise has been expressed at this disregard of the Lord's Day, and the rather as H. R. H. the Prince of Wales was careful to avoid whatever might seem like a disregard of its claims. Lord Lyton seems to have spent 24 hours at Allahabad, and we fail to see that the plea of necessity could be urged for so precipitate a flight from Bombay. Lord Lyton may have his own ideas about a Christian Sabbath; he has spent a good deal of his life on the Continent, where very little distinction is made between the Lord's Day and others; but it seems to us that he should have had some kind of respect for the feelings of those who hold the day in religious veneration. When a Viceroy moves to and fro, it involves the attendance of a good many. 'If none of us liveth to himself,' if we are all bound to consider the effect of our example, still more is a person in the Viceroy's position thus bound. *Noblesse oblige*.

—JEHANGIR, in the seventeenth century, refused to write to the King of England by the British representative then leaving his court to return to England, because it was beneath his dignity to write to the ruler of such a petty kingdom. The Mogul empire has long since passed away, and the Queen of England is sovereign of all India, which the em-

perors of Delhi never were. And now it seems to many, and it seems to us, that the Queen of England is belittling herself in assuming the title of Empress, even if it were not a misnomer, as we have pointed out. But Mr. Disraeli has carried his point, and furnished a new illustration of how little the British Parliament represents the British people. We are informed by telegraphs that the Czar of Russia is pleased with the new title to be assumed by the Queen. We fail to see that this is much of a recommendation.

—A CORRESPONDENT, referring to the article entitled "Mr. Gladstone at home" among our selections last week, suggests that a visit from the Jubilee Singers would be a desirable thing for our Christian communities in India, and that it would be well if efforts were made to induce them to come to India. Their service, he says, is at once unique, reviving and profitable. Many who would not go to church or meeting would hear the story of Redemption very strikingly set forth.

A DECLARATION has been lately published, signed by eleven "Missionaries of long experience and extensive travel in Syria," that they had "never seen or heard of an unfermented wine; nor (say they) have we found, among Jews, Christians or Mahomedans, any tradition of such a wine having ever existed in the country."

In contrast with this, we take from a contemporary the following:

Dr. Jacobus of Alleghany Theological Seminary, who has travelled in the Land of the Bible, in his Commentary on the Gospel of John, says—"This wine was not that fermented liquor which passes now under this name. All who know of the wines then used, will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities. The boiling prevents the fermentation."

We ourselves incline to believe that the word *wine* is used now in a more restricted sense, than the corresponding words were in ancient Palestine. We did not always think so. But we were very much struck, a few years ago, by the fact that the wine used by Jews in this country in the celebration of the Passover, was prepared from raisins by boiling (or rather by steeping the raisins in hot water), and was accordingly unfermented and unintoxicating. On looking into Horne's *Introduction to the Scriptures*, 1856, edited by Dr. Samuel Davidson and Dr. Tregilles, we found out that this usage was not confined to the Jews of this country, but was common to them in the different countries in which they are found. Nor is there any reason to believe that the use of this substance is owing to a change that has taken place in modern times; for there never has been that mutual acquaintance and understanding among the Jews in different countries of Europe, Asia and Africa that would allow of such a change. It might have been introduced into a particular class or locality, but how could it become universal or nearly so? Here is what is said in Horne:

"The modern Jews, being forbidden to drink any fermented liquor at the Passover, drink either pure water, or a wine prepared by themselves from raisins. It is not known when the Jewish custom began, of excluding fermented wine from the Passover feast. It is, however, very ancient, and is now almost universal among the modern Jews."

It is evident that any custom that is found to

be almost universal among the modern Jews, must, in the nature of things, have a very high antiquity. And we note that this preparation from raisins is called *wine*. It may be that the Jews find the prohibition to use fermented wine in the strict prohibition of leaven given by Moses. At all events, it seems to us that there is nothing at all unreasonable to suppose that just such wine was used at the Passover celebrated by our Lord and his disciples, and used subsequently in the institution of the Lord's Supper. It is notable that in all that is said in the Gospels and Epistles, on the Lord's Supper, the word *wine* never occurs; it is simply the word 'cup' that is used. Once only, and incidentally, our Lord intimates that what was in the cup was the 'fruit of the vine.'

Fermentation is a sort of corruption that takes place when the juice of the grape is allowed to stand for a sufficient while, just as the grapes themselves would spoil if allowed to stand. The juice of the grape may be said to be God's wine, the gift of God to man; when subjected to the process of fermentation it becomes man's wine. We believe it to have been the former that our Lord provided at Cana of Galilee.

NOTICING a work entitled "The Spiritual Body," by John C. Earle, the *Friend of India* says:

"Mr. Earle asserts that the researches of modern science have had much to do with forcing the doctrine of the spiritual body upon the attention of believers in the resurrection. The impossibility of the resurrection of the natural body at the last day taking place in the manner it is popularly supposed it will occur, is, he maintains, apparent, when it is considered that few men, in comparison with the entire human race, will then be in their graves."

But is it true that the popular idea of the resurrection demands the restoration of the same particles of matter? It is pretty generally known that all the particles of the human body are constantly being exchanged for others, so that a man has not a particle in his body that he had ten years ago; hence it is clearly seen that sameness of corporeal particles is not necessary to identity.

"In the common idea of the resurrection there is also another difficulty. It is generally taken for granted that from the time of death to the judgment-day the soul will exist apart in an incorporeal, unorganized condition. But this solution of continuity in the connexion of soul and body during a period which may, for all we know, last many hundreds of thousands of years, is disquieting to contemplate and difficult to believe. It cannot be made to harmonize with Scripture without doing violence to a large number of texts; and it suggests in the strongest manner the necessity of seeking for some more probable solution of the problem of our after-life. We have not far to seek: the inspired Apostle Paul himself reveals the mystery. He assures us that there is even now a natural body and a spiritual body, and he refers us to the seed cast into the ground as the lively image of death and the resurrection. But in the seed there are two parts, and of these one dies in order to supply nourishment to the other. The tiny germ that exists in every seed swells with the moisture of the ground, and the perisperm or cotyledon which surrounds it, is but a store-house of nourishment to enable it to grow, till having sent its root downwards and its plumule (or first bud) upwards, it can draw its support from the soil and the atmosphere. But to accomplish this the perisperm must die, for it cannot pass into the tissues of the plant until it has been reduced to a soluble, and then a liquid, state. In one of the parts, therefore, the seed dies: in the other it lives. It is thus with man. His natural body perishes, and when it lies cold on the bed of death—when it has itself become a grave—the vital germ, the spiritual body, rises out of it, and passes into a sphere of existence suited to its antecedents." And Mr. Earle here calls attention to our Lord's own testimony to the truth of the view enunciated by St. Paul in the words in which He refers to His own resurrection: "Verily, verily, I say unto you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit." St. Paul furthermore says, "There is a natural body and there is a spiritual body." He could not but use, asserts Mr. Earle, the present tense; for if the spirit-body were not in us now, at least in its embryonic condition, the present and the future body—the mortal and the resurrection body

—could never be identical. And he might also have said, the thoughts and words and deeds which have been associated with the one could never have put their impress upon the other.

Is not the view here stated the same that was propounded about twenty-five years ago by Professor Bush of America, author of some esteemed commentaries? If we remember rightly, the objection then brought against the view, was that it made the resurrection to be past already. Paul, in 1 Corinthian xv. is arguing for the general resurrection at the last day. The doctrine of a general resurrection seems to demand the re-appearance of all the dead at the last day upon this earth in recognizable bodies. In what way the soul of the believer is conveyed at death to the presence of Christ, whether in a spiritual body or otherwise, we know not; but we know that whatever may be the exigency of the case, divine power and wisdom will make all needful provision for it.

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SCIENCE BLINDFOLD.

"We think it is not so much the right or privilege, as the bounden duty, of the man of science to put back the direct interference of the Great First Cause—the unconditioned—as far as he possibly can in time. This is the intellectual or rather theoretical work which he is called upon to do—the post that has been assigned to him in the economy of the universe."

This is an extract from *The Unseen Universe*, a book that has met with a very good reception. We cannot say that we agree with the opinion just cited. The assumption that underlies it is one that we do not think warranted. The assumption is that the perfection of creation is when the Creator has least to do with his works. The universe is to be viewed as a great machine wound up and started and thenceforward sufficient to itself. The true man of science does not say that that alone is knowledge which he finds out for himself; does not settle it in his own mind that God will teach him in one way only—the way of human investigation. As the little child that has a particular pleasure in finding out the meaning of things by himself, is yet thankful to his father for information that he might have spent years in seeking with little success, so he who would truly know, and is not specially bent on self-glorification, asks if God has given a revelation of himself to man, apart from the visible creation. Such a one will soon learn that "the fear of the Lord is the beginning of wisdom." He will learn from the Scriptures that God is love and that He has formed man for himself and is more intent upon being recognized as a loving Lord and present Helper than as a Great First Cause. "Of him, through him, and to him are all things," not only of him, but through him; he not only originates, but sustains; in him we live and move and have our being. To find God we are not obliged to ascend by a ladder through all past time till we reach the beginning; they that reared the Tower of Babel were not guilty of greater folly than this would be. The pendulum of the clock swings, not merely because the clock has been ingeniously made and has been wound up, but because of the ever present force that we call gravitation; and it was in reliance upon that force that the clock-maker made every wheel and spring.

We may illustrate this matter by an extract from "A Parable on Revelation" by the Rev. Dr. Parker, published a few years ago:

"Well, now let us turn the conversation a little," said I. "How is your boy doing at school? don't you miss him very much?"

"Very much indeed," my friend answered; "but we send him a box of things every now and then."

"What do you mean by a box of things," I inquired.

"Things we know he likes; things to eat, things to wear, things to play with; nothing comes amiss to boys."

"Quite so; I see he is like all other boys; still I wonder you don't write to him now and then."

"Write to him!" my friend exclaimed. "Of course we write to him; we write every week regularly, and I am not sure that we don't write to him twice a week sometimes."

"But what can he want with letters," said I, "when he gets a box of things so often? isn't a box better than a letter? is it not absurd on the boy's part to want any more writing from you than the mere label on the box?"

"Ha! ha!" my friend replied. "Tom wants to know the news, and he never writes a letter without putting in one corner 'Write soon,' which he generally underlines at least three times; and I tell you plainly, it would be a bitter thing for us if he did not want letters from home."

"Then I understand you to say that it would not be enough for you to know that he enjoyed the boxes of things; you are glad he does that; but you want to have intercourse with his higher nature, to know his mind and his heart. I am right, am I not?"

"Entirely."

"You would not like him," I continued, "to take the boxes of things as if anybody in the world might have sent them; you wish him to think of them in connection with his parents, with his home, with love and wisdom on your part; in short, you wish him to get at the moral purpose as well as the physical uses of what you send?"

"Most undoubtedly."

"Then we are still on common ground; now let us come back to the book of Nature. If you will allow me to use a homely phrase, God sends you boxes of things; He sends the corn, the fruit, the flesh of beast and bird, and the thousand comforts of nature. Now, are these enough? You say it would be a bitter thing for you if your boy did not want letters from home; do you think it can be a pleasant thing to God to know that all you want is the box of things, that you care not for His thoughts, nor for the love that fills His infinite heart? Would it not be a heart-breaking thing for you to know that your boy greedily devoured or used the things you sent him, but left your letters unopened?"

"It would grieve me beyond everything," said my friend, "if I thought my letters were not read; but such a monstrous thing, on the part of my child, I cannot allow myself to imagine."

"A monstrous thing indeed," said I; "but take care how far you go in your admissions; you may be preparing a rod for your own back. Has God not sent you any letter?"

"The book of Nature," said my friend, "is His letter, and I read it."

"Hold!" said I; "the book of Nature is not the letter, but the box of things—the box of things sent for the physical sustenance of man; but suppose your child was to read the label on the box you send and say, 'That is my father's writing,' and to content himself with drawing general inferences respecting your disposition towards him, I ask you plainly—would that satisfy you?"

"Most certainly it would not satisfy me; it would grieve me exceedingly; and if you can show me that God has written a letter to me, or to mankind in general, I shall read every word of it as I would wish my son to read every word of mine."

God is love; and love requires commerce—the more intimate the better. God's object in making man was not merely to produce a curious piece of mechanism capable of finding out things, but it was to bring into existence a creature fitted to know and return the love of God, and therefore he has made man dependent on himself. Men may interrogate the external universe forever, they will never thus slake the thirst of their souls. God is nearer to us than all things, and it is only as we dwell in him that we can understand all things. Men—even scientific men—are betrayed by specious analogies. Among men it is the triumph of ingenuity to produce mechanism that will work for us with the least possible superintendence. But God is aiming at no such result. There is not a cause in the universe that can account for its effect, apart from God. The writer of the 139th Psalm recognized this sublime truth twenty-five centuries ago, and our modern science will continue to study itself in what pertains to the knowledge of God until it receives the teaching of God's Word. Not a sparrow can fall to the ground without him. The law of gravitation may demand that the sparrow, deprived of its power of flight, should fall to the ground; it is

nevertheless true that the bird has its being in God, and only with God's consent can it fall. Children sometimes blindfold themselves for sport; science, so-called, blindfolds herself and says: By the mere sense of touch I will find out the secret of the universe.

We may measure the depth to which a man has fallen by the amount of rope it takes to reach him. So we may note how very far in materialism some of our modern scientists have gone. By the extraordinary argument in this book to show them the possibility of immortality and of a personal God. So we can remember a period in our own life when we attained to a belief in a future state of existence through Fichte's exposition of the Ideal philosophy. At the close of this book, *The Unseen Universe*, the author tells us that he admits some leading doctrines of Christianity; but his endeavour to show men of science (?) how to reach them, makes us think of a man standing at the base of a mountain, with a steam drilling machine, and saying: I wish to know whether there is any other side to this mountain, and the only satisfactory way of ascertaining it, is to go through the mountain. You say to him, Here is an easy pleasant path by which you may presently reach the summit and cross to the other side. It will take you years to drill your way through this granite mountain. But he scorns your suggestion. He says: A donkey might travel the path you speak of. I am a man, a thinker, and must make my own way. So in dust and darkness he drills away. The peasant ascends the hill and sits down under a tree and enjoys the pleasant landscape.

SKETCHES OF OUR ANTIPODES. IX.

TURNING A RIVER UP STREAM.

THE city of Chicago is situated on the shore of Lake Michigan. Through it runs the Chicago River. As the country is quite level, the river moved very slowly. The sewerage of the city emptying into it, was carried off so tardily that a very disagreeable and unhealthy stench arose from the river. It was a serious nuisance; but there seemed no relief. Year after year that filthy stream crawled on through miles of the beautiful city. Ships were upon its bosom, houses lining its banks, bridges over it, tunnels under it, dredge-boats ever trying to clean it; yet it "was nothing bettered, but rather grew worse."

A few years ago a wide-awake engineer conceived the plan of letting the headwaters of the Chicago River into those of the Illinois River, as the latter were found to be much the lowest. A large canal was made. At the day of its opening the Governor presided. Characteristic addresses were made; at a signal the hand of the Governor opened the flood-gates. The telegraph bore the news to Chicago, where multitudes watched to see the river change. After a while the waters, which had for five thousand years flowed slowly northward into Lake Michigan, came to a pause, and then moved towards the south. Cheer after cheer arose from the happy crowds; and soon the clear, blue waters of the Lake flowed "up" the river and down the long canal, through the Illinois River, and thence into the Mississippi. So that the foul river was cleansed, and its waters borne off to the Gulf of Mexico, thousands of miles away.

This will remind you of the Grecian myth about Hercules—how he cleansed the Augean stables in one day by turning a river through them.

But let it remind us of a far greater purification. There is something fouler than the sewer of the vast city, or the fabled stables where 3,000 oxen had been shut for thirty years. It demands a skill beyond common's and a power above that of Hercules to perform the work. Nothing else in the universe is slier than the human heart. That stream of impurity has been flowing there for years. You have despised, hated and groaned over it. You have dredged it out, dipped it off, like the woman who is said to have tried to dip up the rising tide of the Atlantic with a bucket, and you have thrown fragrant perfumes over it. But still it only grows more vile. Its way of cleansing is a strange way. It is as far from our thoughts and ways as the heavens are from the earth. Just near you is a vast sea of holy waters—the love of God. To let this into your soul He opens a new and living way. He proposes to convert (contra-vertere, turn against), to turn back, all the streams of your nature and life, and this He

will do by letting into your needy soul this ocean of love. It is already flowing into your heart, dear reader. If so, open wider those gates, it cleanseth from all sin. If you have not yet "received" [Jno. 1-12], then I beg you in His name, do so just now before you lay down this paper of invitation.

"Its streams the whole creation reach,
So plenteous is the store—
Enough for all, enough for each,
Enough for evermore."

VICTOR.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I was very much interested and impressed by the subject under the heading of "Gather out the Stones" in your paper of the 11th ultimo. There can be no doubt that it is, in a great measure, due to having neglected to "gather out the stones," that greater results have not attended the labours of missionaries in India. I have nothing to add to your remarks on the subject, but my object in alluding to it is to draw attention to one or two fields where the want of missionaries to gather out the stones is urgently needed. I refer to the planting districts of Coorg and the Wynaad, in each of which countries there is a population of upwards of one hundred Europeans and Eurasians.

Thank God, He is not without His witnesses even here, but it is a sad fact that the majority are irreligious, and too often immoral. In these two districts a large number of the natives of Mysore, amounting to some thousands, are yearly employed. Each European has immediate control over two or three hundred of these natives, and must influence them, to a certain extent, for good or bad. Here are two wide fields for labour, with many stones to be gathered out, but alas! no one has yet stepped in. Coffee planters are, in an especial manner, entitled to the missionary's consideration, as they, from their isolation and mode of life, are exposed in a peculiar degree to many temptations to which they too often succumb. And were these "stones" removed and converted from stumbling-blocks into co-workers and witnesses of the truth, the influence they might bring to bear upon the heathen around them, who can estimate?

Young men are constantly arriving in these two districts from England, and unless they possess strong moral courage and resolution, they are sure to be led away into evil, sooner or later. May the Lord of the harvest soon provide labourers to go forth and prepare the way in Coorg and the Wynaad for His Holy Spirit to win rich trophies of grace in these two neglected countries for His name's sake.

Yours truly,
A PLANTER.

April 2, 1876.

Epitome of News.

SATURDAY, APRIL 8.

—*Times of India*; Alexandria, March 24: "I may here mention the death of Mr. James Steele Livingstone, eldest son of Dr. Livingstone, the greatest of all African explorers. Although born in Africa, Mr. Livingstone's constitution was not adapted to a tropical climate, and at the early age of 27, after a month's residence in the German hospital, he was cut off, not by any one disease, but by a general break up of the system. The young lady to whom he was engaged to be married arrived here by the French steamer at an unusually early hour on Wednesday, the day of his death, and was thus afforded the painful satisfaction of a short interview before Mr. Livingstone became unconscious."

—The *Orontes*, with Lord Lytton on board, arrived in harbour yesterday forenoon, and His Lordship landed at 5 p. m.

—The *Calcutta Statesman* does not take a cheerful view of the English rule in India: "We look for nothing but national suffering in our connection with India, while this state of things lasts. Who that observes closely can fail to be struck with the indications all round us of a secret blight upon our pecuniary relations with the country? We cannot point to a single English interest in India that is really flourishing. Our trade seems smitten as with mildew for years on end; a degraded population of 'mean whites' is growing up everywhere, as the scandal of every bazaar in the country; our services earn their wages only to put them into a bag with holes, and to struggle with heart-burnings and discontent under a load of private debt that weighs down their spirits with despair. Where are the planters—whether of indigo, or coffee, or tea—who

are really growing rich? Our very railways do not earn a dividend; and in spite of having all the resources of 200 millions of people under our command, all classes in the country are struggling in their exile, and enduring all its bitter bereavements, for a mere existence and the avoidance of bankruptcy. And is this what we might naturally have looked for from so rich an inheritance?"

—Two magnificent sphinxes have just been discovered on the site of ancient Ramses. They are covered with inscriptions, and together with two other figures discovered previously, appear to form part of an avenue which led to the court of the temple referred to by inscriptions and papyri. These sphinxes were covered by a thick layer of earth. M. Paponet, the engineer of the navigable fresh-water canal now constructing between Cairo and Suez, is having the excavations continued.

—Lord Hartington's resolution was negatived last night," says the *Times*, "but we shall not readily abandon the hope that the style ultimately adopted by Her Majesty may be found to be in conformity with the wishes of her people. We cannot believe that the draught of it made public a week since by Mr. Disraeli will remain unchanged. Some recognition of the colonies cannot be omitted. The memorial of the Royal Colonial Institute, quoted by Mr. Forster last night, correctly represents the feelings of our fellow-subjects beyond the seas, and no shadow of reason has been adduced why the prayer of the memorial should not be answered. Nor can we discover in the speeches of Lord George Hamilton or the Chancellor of the Exchequer any argument for retaining the word 'empress,' which no one desires, instead of the words 'sovereign lady,' which describe with equal—nay, with greater—felicity the claim of dominion intended to be asserted. We would yet make a serious and dispassionate appeal to the Government to consider the alternative thus suggested. It is but a week since we have known that the title 'empress' was proposed for adoption, and a week is but a short time for the decision of a question of such wide-reaching issues. Let the quiet voice of reason be heard now when the tumult of party conflict may be expected to subside. Extend the style of the Crown to include India and the colonies, since that is determined upon, but do not let the extension unnecessarily take a form threatening the Crown of England with the degradation of a tawdry imperialism when a phrase of equivalent power, free from evil associations, can be chosen."

—*Bombay Gazette*: "It may interest the Indian victims of the Albert Assurance Company to know that according to a recent parliamentary return the costs of winding up the company have amounted to £142,000! Chancery costs were £71,668, and arbitration costs, £70,233. The assessor received 5,700 guineas; the solicitors and parliamentary agents had £19,264 for costs; and the two official liquidators received no less than £12,275."

Where the carcass is there the eagles (or vultures) are gathered together.

MONDAY, APRIL 10.

—The *Bombay Gazette* on Lord Napier, who leaves to-day for Europe: "Personally, no Commander-in-Chief has ever been better liked; and Lord Napier has deserved this popularity by his unvarying kindness to officers and men both of the European and native army, and by his constant interest in their well-being. He has also, by the close attention he has given to discipline and drill and the improvements required by recent changes in the art of war, brought the Indian forces of all arms to a perhaps unequalled state of efficiency on the parade-ground. But he has resolutely shut his eyes to the fatal defects in the present organization of the native army, and has thus been the main instrument in prolonging and aggravating the evils caused by amalgamation and the institution of the Staff Corps. Even now, when it is understood that the Government of India has at last sent home a scheme of army reorganization, our well-informed London correspondent assures us that a principal feature of the scheme is one which has always been dear to Lord Napier, who proposes to remedy the evil of having an insufficient number of European officers with native regiments by allowing native officers to rise to high regimental commands—that is to say, by taking away from the European officers the small degree of control they still have over their men. We can imagine nothing more dangerous than such a plan of reform. It is true that the native army, reduced in numbers as it is, only occupies a subordinate position; but its strength is still double that of the European garrison of India, and within twenty years of the military revolt of 1857, the English Government of India would be mad to hand over the virtual leadership of its native troops, armed with Snider rifles, to native officers.

What we want is a strengthening of the European element in the native army, and a revival of the interest the Company's officers took in their regimental work."

—Same: "A coroner's inquest was held on Saturday at the Bellasis Junction Road on view of the body of John Walkington. Deceased was a stone mason, about 39 years of age. He has been in India about nineteen years. Latterly, the deceased had become addicted to drinking, and for the last eight or nine days he had been drinking heavily. Upon the evidence adduced, the following verdict was returned by the jury:—"That the death of the deceased was caused by delirium tremens induced by excessive drinking."

—*Times of India*, Belgaum: "On Wednesday afternoon a party of sepoy of the 14th Native Infantry were pitching a tent on the rifle range of that corps, when a thunderstorm came on. As there was no rain, they did not desist from their work, and as they were thus engaged, a couple of soldiers of the 2-7th came up and entered into friendly conversation with them. Suddenly, as the men were thus grouped about, some chatting and some working, there came a most vivid flash of lightning, which killed Private Burton and Sepoy Sheikh Adhum on the spot, and knocked down and rendered insensible the remainder of the party. The wounded men are, we hear, recovering, but of course the shock to their system is very great. In the case of Private Burton of the Fusiliers, we hear that the lightning struck him on the left temple and passed out of the left heel. Death was of course instantaneous. The sepoy appears to have died from the shock, as no marks could be found on him. On the same afternoon and during the same storm, a villager residing in a hamlet a mile from camp was struck dead by lightning."

—The London correspondent of the *Indian Daily News* speaks thus of the Bishop-elect of Bombay: "My acquaintance with Mr. Mylne began in rather a curious way. In September, 1872, I was a passenger on board of the Cunard steamer *Siberia*, from Boston to Liverpool, and by pure chance Mr. Mylne and I occupied the same cabin. As Mr. Mylne suffered terribly from *mal-de-mer* (from the pangs of which I was happily exempt), I was able to render him some trifling services in the way of 'nursing,' for which he was pleased to express himself as very grateful. I am glad to say that our acquaintanceship, thus formed, has continued up to the present hour. When I thus first fell in with Mr. Mylne, he had had charge in Boston, U.S., for two months, of an episcopal church, and he was hastening back to Oxford to conduct there a 'retreat.' This last fact will show your readers how 'high' are Mr. Mylne's views."

TUESDAY, APRIL 11.

—The Dutch have at last determined on the draining of the Zuyder Zee, and the work is to be proceeded with forthwith. The *Geographical Magazine* gives the details of the scheme. The land to be reclaimed is estimated at 487,775 acres, or 759 square miles, a space larger than the whole county of Surrey, which contains about 484,000 acres. The dyke, which will be the preliminary step, will be 25 miles long, 164 feet in width at the bottom, and 26 feet above high-water level. The ground now occupied by the Zuyder Zee was once dry and fertile land, and like the Haarlem Meer, was produced in the year 1170 by an inundation.

—The total number of deaths from small-pox registered yesterday for Saturday and Sunday was 48, of whom 28 were Hindoos, 17 Mahomedans, 1 Parsee, 1 Jew and 1 native Christian.

—*Bombay Gazette*: "Yesterday afternoon, a small durbar was held by His Excellency the Governor of Bombay at Government House, Parell, at which the Hon. Becherdass Ambaidass and Mr. Byramjee Jeejeebhoy were decorated with the third class of the order of Commander of the Star of India, and the three famous Bombay detectives, Akbar Ali, Abdool Ali, and Gujanund Vittul, were each presented with a pair of valuable bracelets in recognition of their services during the late complication of affairs in Baroda."

—*Times of India*: "The Bombay Government has refused the use of the Town Hall to the requisitionists who desired to hold a meeting therein to protest against the Revenue Jurisdiction Bill."

—Same: The Bishop of Colombo has tapped the drum ecclesiastic and has contrived to draw down upon himself the wrath of the local papers. Dr. Coplestone, it is asserted, wishes to make ritualists of the coffee-planters. Neither the newspapers nor the planters will submit to it, so war has been declared on both sides. "It is quite true," says one of the papers, "that the Bishop may find encouragement in certain quarters, among foolish young people especially, for the introduction of chaplains to whom

colour and ritualism in worship are everything, and sound evangelical teaching nothing at all. But we do not know anywhere on the face of the earth a body of men less likely to put up for any length of time with man-millinery or ritualistic nonsense in public worship than the colonists, and especially the planters of Ceylon." The Bishop intends to try it for all that, and the coffee-planters, who have the reputation of being very "good fellows," and not at all obstinate, except when their religious feelings are concerned, are equally determined not to be ritualised. "We want low church," says one correspondent, "and low church we will have, the youngest Bishop on the list notwithstanding." Dr. Coplestone has also, it is alleged, unduly interfered with certain Tamil missions, which he is also credited with a desire to ritualise. The papers recommend the missionaries to hold their own and defy the Bishop and all his works, on pain of "forfeiting the very high esteem in which they have hitherto been almost universally held by the Ceylon planters." There appear to be the making of a very pretty quarrel between the Bishop and his flock.

—The steam-ship *Bessemer* is offered for sale by order of the liquidators of the Bessemer Saloon Steam-boat Company, Limited.

—Some idea of the tautology of legal formulae may be gathered from the following specimen wherein if a man wishes to give another an orange, instead of saying, "I give you that orange," he must set forth his act and deed thus: "I give you all and singular my estate and interest, right, title, and claim, and advantage of and in that orange with all its rind, skin, juice, pulp, and pips, and all right and advantages therein with full power to bite, cut, suck or otherwise eat the same orange, or give the same away with or without all its rind, skin, juice, pulp, and pips, anything heretofore or hereinafter, or in any other deed or deeds, instruments of what kind or nature soever, to the contrary in any wise notwithstanding." Well may there be law reformers.

All these words are intended to make assurance doubly sure. Yet the uncertainty of the law is proverbial.

—*Lucknow Witness*: "We are glad to hear of the prosperity of the 'Woodstock School for Young Ladies' under the able management of its superintendent, the Rev. David Herron of the American Presbyterian Mission. The lady principal of the school also, Miss M. E. Pratt, has had long experience in teaching and has proved herself in every way a competent instructor and manager. There are at present 110 boarders besides day-scholars. Last year one of the girls from this school was among the few successful competitors at the University examination. The Woodstock School was owned and carried on for many years by the 'London Society for Promoting Female Education in the East.' On this Society's offering it for sale about four years ago, the Christian women of the Presbyterian Church of the United States of America, purchased it for Rs 20,000, and presented it to the American missionaries in the N. W. Provinces, promising at the same time to help them to keep up a first-class school in it for the benefit of the missionaries' children. After consideration, however, the missionaries resolved to open the school for the benefit also of the public."

A reduction is made in favour of the children of missionaries.

WEDNESDAY, APRIL 12.

—Mr. Varley has written to the *Christian World* regarding Mr. Pearsall Smith's case. Here is an extract from the letter: "The exaggerated statements made of criminal conduct may be set down amongst the many false things written and said."

"In the United States there is an institution for persons of both sexes, who, through disappointed affection, the death of betrothed ones, or other causes, suffer from melancholy monomania. Mr. Smith was there, and he believed that by presenting Christ in the fullness of His grace many would be restored. In cases where deep affection had existed, Christ, as the bridegroom of the soul, was pointed out as the remedy both to men and women; and thorough restoration has again and again resulted. In England similar experiences came under Mr. Smith's observation, and both men and women have been greatly helped here also. I presume that no question of evil intention can arise in these cases where men are concerned. The difficulty is with others; and here also it seems incredible that, if he had been actuated by any personal evil desire, two ladies of unblemished Christian character should be singled out for this purpose. Moreover, he has been entirely exonerated by both from anything of the kind, no single personal overture being made. I had a long conversation with the father of one of them,

and he entirely freed him from any such desire, motive, act, or intention."

—*Times of India*: On the 6th instant, at the request of Her Highness the Begum of Bhopal, G.C.S.I., Colonel Willoughby Osborne, C. B., laid in the city of Bhopal the foundation-stone of a free hospital, to be built in commemoration of His Royal Highness the Prince of Wales's visit to India. The estimated cost of the building is Rs 30,000, and the Begum has signified her intention of having a duly qualified lady-doctor at the head of the female department as soon as it shall be completed.

—A correspondent of the *Times of India*, speaking of Captain Morant, who committed suicide the other day at Vellore, says: "He commenced life as a subaltern in the Royal Scots, otherwise designated Pontius Pilate's Guard. For some reason or other Mr. M. retired from the regiment, and simultaneously from the service. He then came to Hyderabad, as many an ex-British officer has done before him, and entered the service of 'our faithful ally the Nizam.' He held the office of Judge Advocate-General of the reformed troop." He lately lost this post.

—The *Bombay Gazette* thinks "that the executors of Dr. Wilson's estate are not doing the wisest thing in permitting such a library to be sold off in Bombay. It was the old man's pride when he was alive, and, with the genuine enthusiasm of a bibliophile, he spared neither money nor labour in endeavouring to make it as complete as possible. It contains some of the rarest editions extant of the writings of venerable theologians and scholars; and we believe that his collection of books and pamphlets relating to Indian history, customs, and religions is unequalled by any similar collection in this country. In England such a library would be looked upon as invaluable, and the sale of it would attract literary savants from all parts of Europe. It is in England, therefore, that it should be sold."

—*Statesman*: "India produces two kinds of opium, of which one is unfit for the manufacture either of morphia, laudanum, opium powder, or tincture of opium. This is a drug which is grown by the Government under monopoly, for the Chinese, who smoke opium, but do not eat it. On the other hand, the entire Sikh nation, including the *Jats*, and nearly all *Rajpoots*, eat a certain quantity of the drug, daily but do not smoke it."

—The *Pioneer* on theatrical managers: "Perhaps the most extraordinary portion of Mr. Lewis's very extraordinary farewell speech in the Bombay theatre is to be found in the assertion that he 'had always preferred engaging actors and actresses who were respectable to better actors and actresses who were not respectable.' This is a view of the claim of art, which would scarcely occur to a manager who understood anything of his business. What people go to see on the stage is acting; and they have (or ought to have) nothing whatever to do with the moral reputation of the actors."

THURSDAY, APRIL 13.

—*Word and Work*: "New York.—We observe that a Saturday evening union praise and prayer meeting has been formed by the young men of ten churches in New York. Its object is to devote an hour once a week to praising the Lord, and to waiting upon Him on behalf of the services of the coming Sunday. Already the Lord has been pleased to hear those prayers in a marked manner."

"Work of Grace in Canada.—The tidings which reach us from time to time as to the many who are being delivered from the bonds of Papal superstition in Lower Canada, are most cheering. Within the last fourteen months, 1,600 have been brought out from this false church, including several priests."

"A Franciscan monk, recently baptised by Mr. Wall, is now teaching the school in Rome, which has been founded by money obtained through Grassi's visit to Leicester. A thousand copies of the New Testament have been sold in a few weeks from the depot in the Piazza San Lorenzo in Lucina. They are part of the 50,000 copies lately presented to the Rome Mission by a friend at Manchester. It is a beautiful little book, and is sold for six centimes—a little over a halfpenny."

"Mahomedans in London.—It will scarcely be credited that one of the missionaries connected with the London City Mission should have visited during the past year 8,000 natives of Eastern countries, most of them Mahomedans. These principally come sailors on board the ships which arrive at the dock where they are visited by this brother, who has been led of the Lord to devote himself entirely to the branch of the work, and who reports having met with much encouragement and even instances of real conversion amongst these followers of Islam. While labouring principally amongst Mahomedans, many

others such as Hindoos, Buddhists, and even Indian Jews, have been met with, and have had the Gospel of Christ presented to them.

Major Cole is still preaching in Glasgow, spending a week in each of the various quarters of the city. His heart has been much cheered by the pleasing results which have been seen, 'to the praise, glory, and honour of His name.'

The British Minister at Morocco has heard that over a thousand ancient manuscripts are kept in an African town near Timbuctoo, which no European has ever visited. It is thought that possibly this collection may contain one of the complete Bibles translated by order of Ptolemy, King of Egypt, on which many Jewish priests were for years engaged.

Some burglars entered the Tract and Book Society's Depot on Monday night. A good deal of violence seems to have been used, and the Depot is in the most public part of Bombay. Where were the police? They ransacked the Depot of the Tract Society, then that of the Bible Society, then the upper apartments occupied usually by the Rev. C. W. Park. They did not succeed in getting into the safes, and so far as appear, did not get much money.

Mr. R. M. Brereton, formerly of W. India, now in California, has written a pamphlet in which he says: "Nowadays, every young fellow who wants to do well for himself and his belongings in any of the colonies, should have some sound practical training in land surveying, plan drawing, agricultural chemistry, cultivation of wines and fruits in all their different forms and stages, measurement of timber, book-keeping by simple and double entry, practical telegraphy and use of the Morse instrument, horse-shoeing and the handling of horses and live stock generally, simple carpentry and practical mechanics, botany, geology, metallurgy, principles of mining, use of blow-pipe; and all should be able to ride, drive, and swim, and to have some notion of camp life such as pitching a tent, making bread, etc."

Times of India; London, March 24: "Mr. Bonner Oakley, the enterprising promoter of the Co-operative Credit Bank, has been committed for trial. On being committed he meekly requested that his two faithful and constant pocket companions, 'The Life of Jesus' and 'The Treasury of Devotion,' of which he had been cruelly deprived during his incarceration, should be returned to him, as he felt the want of them sorely. This little episode reminds me of Messrs. Littimer and Uriah Heap when they were trotted out for inspection by the visiting justices. Indeed, I cannot forbear quoting some vigorous remarks made last Sunday by the Rector of Merthyr Tydvil, of whose outspokenness I told you once before and gave a less pleasing instance of it. His subject was the personality of the devil and the late decision of the Privy Council in the case of Jenkins vs. Cook.

"Well, but what about the devil? you say. Why, that he was never more active, never more full of life than he is now; all fuss about religion notwithstanding. Never in all my work days—never in anything that I have ever read of him in ages and ages before this age—have I noticed the father of lies so busy as he is now. He leavens and pervades everything, even religion. Their is more hypocrisy and phariseism, I do honestly believe, in the world now than ever there was in the time of our Lord, when, it is said, the devil was never more alert. It is true our pharisees do not wear 'phylacteries' that all men might see them, nor blow trumpets when they go to pray, or wear broad hems to their garments. But they wear gold-rimmed spectacles, black coats, top hats, smoke cigars, take snuff, and walk to and fro about the Exchange seeking whom they may devour, and above all, devouring widows' houses and eating up orphans' portions. That is what they do now. They set up all sorts of wicked schemes, and float them about the Stock Exchange—co-operative banks, fictitious gas companies, swindling silver mines—and fill Europe, Asia and America with their lies. That is what they do. These are the devils of the nineteenth century."

Madras Mail: "Dr. A. A. Stewart, with two brother officers, was riding on the road towards Calicut, and just at the fourth milestone his horse was seen to stumble. Dr. Stewart was thrown with great violence against the milestone, and when his companions hastened to his assistance, he said that three of his ribs were broken, and that he feared he had ruptured his liver. The unfortunate gentleman died about twenty minutes after the accident, and the post-mortem examination proved that he had correctly diagnosed his case."

Overland Mail, March 28: The Queen's birthday will be kept on May 27.

Dr. Cameron has raised an important debate on the seizure of the British ship *T. Isman* by the Peruvian Government, and imprisonment of the crew without trial.

The Italian Cabinet has been defeated on Signor Minghetti's budget. The grist tax and the State purchase of railways are objected to. Signor Depretis is entrusted with the formation of a new Italian ministry.

A measure is under discussion in Germany to transfer the Prussian State railways to the empire.

M. Victor Hugo has moved in the French Senate, and M. Rasquin in the Lower Chamber, an amnesty to political offenders. The motion has been treated as urgent, and referred to a select committee.

The French budget shows a surplus of five million francs.

Select committees on the depreciation of silver and on the oyster fisheries are sitting.

A banquet was given by the Corporation to Lord Chief Justice Cockburn on March 18.

Severe frosts and heavy snowstorms have been general. In Scotland the railway lines are blocked with snowdrifts.

St. Patrick's Day passed without disturbance in Ireland.

The Exchequer receipts to within a fortnight of the end of the year are 74,427,459*l.*, as against 73,080,000*l.* in the same time last year.

Amongst the deaths recorded this week are:—Admiral Gape; Vice-Admiral the Hon. G. F. Hastings, C. B.; General M. Beresford, colonel 20th Foot; Col. W. R. Strange; Col. C. C. Chesney, R. E.; Staff Surg.-Major G. A. Turnbull, last 21st Hussars; Baroness Dowager de Teissier; Hon. Mrs. Spalding; Hon. R. Cavendish; Dean of Bangor; and Canon Conway.

A terrible fire has occurred at Charleston. Several blocks of houses were burned down, and the loss is estimated at 500,000 dols. Hundreds of persons are rendered homeless and penniless by this calamity.

There are now in all England, connected with the Establishment, between 18,000 and 19,000 churches; the Nonconformist churches number 28,000.

FRIDAY, APRIL 14.

—In our mortuary report in last week's issue, we used the word "cholera" instead of *small-pox*. The deaths by small-pox still average about 25 a day. The city is, we believe, free from cholera.

—H. M. troopship *Orontes* is to leave on Tuesday next.

—Nusserwanjee Dinshaw, a sorting clerk in a travelling post-office, accused of stealing letters, has been acquitted by the High Court.

—Lord Lytton arrived in Calcutta last evening, and was received with much éclat. He was sworn in as Viceroy. Reuter tells us:

"After the ceremony Lord Lytton spoke to the following effect:—He had now become by the Sovereign's favour inheritor of a great duty bequeathed by great men, whose talents and even lives had been exacted by the unsparing nature of its obligations. He had not shrunk, and would not shrink, from the great task before him, relying upon the support of his colleagues and the sympathy of his countrymen. He had attended the recent discussion in Parliament respecting the relative positions of the Home and Indian Governments, and would always welcome the timely constitutional co-operation of the Home Government as a guarantee for the freedom of their discussion and the dignity of their authority.

Lord Lytton spoke of the generous confidence reposed in him by Lord Salisbury and the Ministry, and said he would equally rely upon the sympathy and support of his colleagues, and would endeavour to keep a strict watch over the economical management and continuous progress of the administration, whilst at the same time providing with unflinching firmness for the safety and repose of the empire.

It was his fervent prayer that a Power higher than any earthly government would insure and bless his counsels, directing them to the honour of the country, the authority of the Sovereign, and the well-being of the millions committed to their care, ensure the security of the chiefs and princes of India in their just rights and hereditary possessions; and so enable him to reach the term of his office and merit the esteem and regard with which his predecessor is about to leave their shores.

—General Sir Frederick Haines assumed the command-in-chief of the Indian forces from the 10th.

—A European child aged 7 years, named George Wells, was drowned in the Nagpada tank on Wednesday.

—Deaths last week, 523.

—The widow of Hugh Miller died March 11, aged 54.

—We can never thrive except we seek God in secret; and if we begin in our closets we shall not end there, we shall also seek and find Him in the assemblies of the saints.

Miscellany.

—Dr. Wm. M. Taylor, of New York, in a Lecture on Preaching, says:

"Partly owing to existing public sentiment and partly to the necessary rhetorical training through which all must pass, there is great danger that we exalt the means to the place belonging only to the end. Such is the premium on eloquence that the preacher is tempted to aim after eloquence itself, rather than that, the gaining of which is the evidence that he has been eloquent. It is related of an English surgeon and a French doctor, who were comparing notes regarding a certain very critical operation, that the latter had performed it over three hundred times; the former but eight times. 'How many did you save?' asked the Englishman. 'Oh! none at all,' said the Frenchman, 'but the operation was brilliant!' 'Ah!' said the Englishman, 'but I saved seven of the eight.' The salvation first! Then let the brilliancy of the operation take care of itself."

—From a recent discourse by Dr. Talmage:

It is a strong way of putting the truth that a woman who seeks in worldly advantage her chief enjoyment, will come to disappointment and death. A most important truth to present at the beginning of this brief series of sermons which I shall preach more especially to the women of Brooklyn—this first discourse addressed more particularly to the young women of this church.

Horatio Greenough, at the close of the hardest life a man ever lived—the life of an American artist—wrote, "I don't want to leave this world until I give some sign that, born by the grace of God in this land, I have found life to be a very cheerful thing, and not the dark and bitter thing with which my early prospects were clouded."

Albert Barnes, the good Christian minister, known the world over, stood in his pulpit in Philadelphia at seventy or eighty years of age, and said, "This world is so very attractive to me, I am very sorry I shall have to leave it." I know that Solomon said some very dolorous thing about the world, and three times declared, 'Vanity of vanities, all is vanity.' But I would rather turn to the description he has given of religion, when he says in another place, 'Her ways are ways of pleasantness, and all her paths are peace.' It is reasonable to expect it will be so. The longer the fruit hangs on the tree the riper and more mellow it ought to grow. You plant one grain of corn and it will send up a stalk with two ears, each having 950 grains, so that one grain planted will produce 1,900 grains. And ought not the implantation of a grain of Christian principle in a youthful soul develop into a large crop of gladness on earth, and to a harvest of eternal joy in heaven? Hear me, then, this morning, while I discourse upon some of the mistakes which young people make in regard to happiness, and point out to the young women of this church what I consider to be the sources of complete satisfaction.

And, in the first place, I advise you not to build your happiness upon mere social position. Persons at your age, looking off upon life, are apt to think that if, by some stroke of what is called good luck, you could arrive in an elevated and affluent position, a little higher than that in which God has called you to live, you would be completely happy. Infinite mistake! The palace floor of Ahasuerus is red with the blood of Vashti's broken heart. There have been no more scalding tears wept than those which coursed the cheeks of Josephine. If the sob of unhappy womanhood in the great cities could break through the tapestried wall, that sob would come along your streets to-day like the simoon of the desert. Sometimes I have heard in the rustling of the robes on the city pavement the hiss of theadders that followed in the wake. You have come out from your home, and you have looked up at the great house, and coveted a life under those arches, when, perhaps at that very moment, within that house there may have been the wringing of hands, the start of horror, and the very agony of hell. I knew such an one. Her father's house was plain, most of the people who came there were plain; but, by a change in fortune such as sometimes comes, a hand had been offered that led her into a brilliant sphere. All the neighbours congratulated her upon her grand prospects; but what an exchange! On her side it was a heart full of generous impulse and affection. On his side it was a soul dry and withered as the stubble of the field. On her side it was a father's house, where God was honoured and the Sunday light flooded the rooms with the very mirth of heaven. On his side it was a gorgeous residence and the coming of mighty men to be entertained there; but within it were revelry and godlessness. Hardly had the orange blossoms of the marriage feast lost their fragrance than the night of discontent began to cast here and there its shadow. The ring on the finger was only one link of an iron chain that was to bind her eternally captive. Cruelties and unkindnesses changed all those splendid trappings into a hollow mockery. The platters of solid silver, the caskets of pure gold, the head-dress of gleaming diamonds, were there; but no God, no peace, no kind words, no Christian sympathy. The festal music that broke on the captive's ear turned out to be a dirge, and the wreath in the plush was a reptile coil, and the upholstery that swayed in the wind was the wing of a destroying angel, and the bead-drops on the pitcher were the sweat of everlasting despair.

Oh, how many rivalries and unhappinesses among those who seek in social life their chief happiness! It matters

not how fine you have things; there are other people who have it finer. Taking out your watch to tell the hour of day, some one will correct your time-piece by pulling out a watch more richly chased and jewelled. Ride in a carriage that cost you eight hundred dollars, and before you get around the park you will meet with one that cost two thousand dollars. Have on your wall a picture by Copley, and before night you will hear of some one who has a picture fresh from the studio of Church or Bierstadt. All that this world can do for you in ribbons, in silver, in gold, in Axminster plush, in Gobelin tapestry, in wide halls, in lordly acquaintanceship, will not give you the ten-thousandth part of a grain of solid satisfaction. The English lord, moving in the very highest sphere, was one day found seated, with his chin on his hand and his elbow on the window-sill, looking out, and saying, "Oh, I wish I could exchange places with that dog!" Mere social position will never give happiness to a woman's soul. I have walked through the halls of those who despise the common people; I have sat at their banquets; I have had their friendship; yea, I have heard from their own lips the story of their disquietude, and I tell the young women of this church that they who build on mere social position their soul's immortal happiness, are building on the sand.

By outdoor exercise, and by skilful arrangement of apparel, let women make themselves attractive. The eleven has only one mission, and that to excite our loathing and disgust. But alas for those who depend upon personal charms for their happiness! Beauty is such a subtle thing, it does not seem to depend upon facial proportions, or upon the sparkle of the eye, or upon the flush of the cheek. You sometimes find it among irregular features. It is the soul shining through the face that makes one beautiful. But alas for those who depend upon mere personal charms! They will come to disappointment, and to a great fret. There are so many different opinions about what are personal charms; and then sickness and trouble and age do make such ravages. The poorest god that a woman ever worships is her own face. The saddest sight in all the world is a woman who has built everything on good looks, when the charms begin to vanish. Oh, how they try to cover the wrinkles and hide the ravages of time! When Time, with iron-shod feet, steps on a face the hoof-marks remain, and you cannot hide them. It is silly to try to hide them. I think the most repulsive fool in all the world is an old fool.

There may have been no classic elegance in the features of Mrs. Harris, who came into the hospital after the "Seven Days" awful fight before Richmond, as she sat down by a wounded drummer boy and heard him soliloquize, "A ball through my body, and my poor mother will never again see her boy. What a pity it is!" And she leaned over and said, "Shall I be your mother, and comfort you?" And he looked up and said, "Yes, I'll try to think she's here. Please to write a long letter to her, and tell her all about it, and send her a lock of my hair, and comfort her. But I would like to have you tell her how much I suffered—yes, I would like you to do that, for she would feel so for me. Hold my hand while I die." There may have been no classic elegance in her features, but all the hospitals of Harrison's Landing and Fortress Monroe would have agreed that she was beautiful; and if any rough man in all that ward had insulted her, some wounded soldier would have leaped from his couch, on his best foot, and struck him dead with a crutch.

At a recent meeting of the Belfast Presbytery, the Rev. Dr. Knox read and moved a report on temperance, closing with a series of resolutions deploring the existing intemperance, and deciding, amongst other things,—"That in view of abounding intemperance, and of all the evils—national, social, and moral—that flow from that vice, we feel called on to encourage and bid God-speed to those who believe it to be their duty to abstain from all intoxicating drinks as beverages, and to try to induce others to abstain on the principle of Christian expediency."

A meeting in connexion with the Baptist Total Abstinence Society was held on Tuesday evening last week, in Bloomsbury Chapel. Rev. J. P. Chown presided, and in the course of an eloquent address he said he felt it a felicitous thing that this movement was being accepted as a branch and instrumentality of work in which Christian compassion and philanthropy and zeal might find a most honourable sphere. He need not say how far from truth was the statement that they put temperance in the place of Gospel. They did feel that if temperance, in a measure might be its forerunner, and as a voice crying in the wilderness that had been made desolate in so many instances by strong drink, they would rejoice that a clear and ringing, and distinct utterance had been uplifted, that could not possibly be understood, and that, under God, could not fail of making an impression. Then if, when this change had done all it could, they could only point some reclaimed one to the Lamb of God, who taketh away the sin of the world, they would feel it was a glorious mission in which they were engaged, and lay their trophies down at the feet of the Divine Saviour, who would accept them and use them for his glory.

Amongst other addresses given was a very cogent one from Dr. Paterson, of Belgrave Presbyterian Church, on the medical aspects of the question. He quoted and endorsed the words of an eminent physician in a recently published book:—"To escape the evils arising from the use of alcohol, there is only one perfect course—viz., to abstain from alcohol altogether." "A man or woman

who abstains is healthy and safe; a man or woman who indulges at all, is unsafe; a man or woman who relies on alcohol for support, is lost."

Selections.

CONFERENCE AT FREEMASONS' HALL.

DURING the whole of last week, from Monday to Saturday, a Union Conference for the Promotion of Spiritual Life was held in Freemasons' Hall, morning, afternoon, and evening, consisting of meetings for addresses, for the relation of experience, for making and answering inquiries, for personal conversation, &c. It may have seemed a bold and not a wise proceeding to convene so large and so protracted a Conference in the face of the severe criticism to which this movement has lately been subjected, and many who sympathized with its object, feared, if they did not fully expect, a failure. We are glad to be able to report that such apprehensions have been falsified and that, regarded as a whole, this Conference has certainly been a success.

It is true, the executive committee made the mistake, as we think, of setting themselves, in their programme for the first day, the unsatisfactory and thankless task of removing objections; concerning which, Mr. Monod said on Tuesday, he hoped they had done with the discussion of "misapprehensions," and should now be occupied with "apprehensions." It is also true that there were some exhibitions of weakness, some manifest errors in judgment; but when all these and other such-like things have been pointed out or pointed at, according to the temper of the observer, the fact remains that a daily increasing number, a large proportion of whom, on the platform and in the audience, were well-known earnest and devoted Christian men and women, met together, with a daily deepening conviction that God was among his people, and that where they were dwelling together in unity the Lord was commending his blessing.

Some came, no doubt, simply to hear the addresses of Pasteur Theodore Monod, remarkable alike for their simplicity, their clearness, and their depth; and we must take occasion to mention with regret the discourtesy shown to the other speakers by that portion of the audience who rose and left as soon as M. Monod had concluded, with rude and ruthless interruption of the meeting, and sometimes much to their own loss.

It is worth while to ask, Wherein lies the hold which this "movement" has, not upon merely emotional or fanatical persons, but upon sober-minded workers such as we have described above? What are the advantages to be obtained? And what are the perils to be shunned?

We believe the reply to the first inquiry must be that the subject of these conventions is one which, with more or less distinctness, is constantly exercising many longing souls—the lack of an experience commensurate with the facts and promises of the Gospel. How many Christians are there whose comment on the experience recorded in 1 Pet. i. 6, 8, would be: "I seldom 'greatly rejoice,' and never 'with joy unspeakable and full of glory!'; and who could not read Eph. i. 17-23 without feeling that such a spirit of wisdom and revelation, with its consequent knowledge of the exceeding greatness of God's resurrection-power "is too wonderful for me; it is high, I cannot attain unto it." And yet this and more (iii. 14-21) was Paul's unceasing prayer for even the converted Diana-worshippers of Ephesus.

In Eli's day the word of the Lord was precious. He seldom spoke; and as for any open vision, there was none at all. The aged and dim-eyed priest misjudged the praying Hannah, and failed to restrain his own ungodly sons. He could, indeed, by reason of his office, bless Hannah in the name of the Lord, and instruct the child Samuel in the ways of God, and tell him what to answer if He should speak again; but no direct message came to Eli: "The Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh, by the word of the Lord." History repeats itself, and many are feeling that the Lord speaks but little in much of the ministry of the present day, and that there is, comparatively speaking, "no open vision." Therefore men of God come together, as did the clergy and laity of the Church of England at St. James's Hall a fortnight ago; and as others, without reference to denominational distinction, assembled last week at Freemasons' Hall, to seek the face of the Lord, and to take counsel together.

Ministers came, anxious not to be like the Levites, who, because they went astray when the people went astray, were shut out from ministering to the Lord, though they should lay the burnt-offering and the

sacrifice for the people, and stand before them and minister unto them—stand, as it were, at the brazen altar, and preach to the people sound evangelical doctrine about sacrifice and offering and the atoning blood; able and eloquent in the pulpit, but having no freedom of access to God in the holiest:—anxious, on the other hand, that, like the sons of Zadok, they may stand before the Lord in the most holy place, and come forth to teach the people the difference between the holy and profane, and cause them to discern between the unclean and the clean (Ezek. xlv. 9-23). Such we believe to be the secret of the increasing interest of these Conferences.

Previous gatherings at Barnet, Mildmay, Perth, and elsewhere, have given opportunity for the clear enunciation of very precious truth as to the standing of the believer. Is it not according to the mind of God that his people should go on to realize that which they know—to translate doctrine into experience, and knowledge into life? If so, the question as to the advantage to be gained by such conventions is sufficiently answered.

But there are perils to be shunned. One of these, we think, is that of setting up experience as the standard, instead of the Word of God, and consequently of copying one another; so that, as M. Monod well said, Christians should lose their individuality, and become as like one another as eggs in a basket. Another danger is that of this "movement" laying the foundation of a sect or a clique. This might happen in different ways. On the one hand, those who represent it might take lofty ground, and say, "Stand by thyself; come not near to me, for I am holier than thou," and the excluded ironically reply,

"Weave a circle round him thrice,
And close your eyes with holy dread;
For he on honey-dew hath fed,
And drunk the milk of Paradise."

On the other hand, souls resolved at any sacrifice to behold God's face, and to walk in the light of his countenance, may be driven into a sectional, if not a sectarian position, if their fellow-Christians, ministerial or private, should treat them with suspicion instead of sympathy, with opposition instead of co-operation. When the inhabitants of one city go to another and say "Let us go speedily to pray before the Lord, and to seek the Lord of Hosts," it is surely right to answer, "I will go also."

Let men of age and experience, of character and position, seek to guide this movement, if they will; it cannot be put down. They may teach it many things; they may also learn something for themselves. So far as it is a movement of man, let it die; but so far as it is a moving of the Spirit of God, let it have the warm and hearty sympathy and co-operation of all who love the Lord Jesus Christ in sincerity.

We append extracts from the proceedings of several of the days, which will serve as a fair sample of the whole.

On Wednesday the subject for consideration was
THE HOLY SPIRIT IN HIS FULLNESS.

At the evening meeting Mr. Donald Matheson filled the chair, Mr. Miller opened the proceedings with prayer.

Rev. C. Graham first addressed himself to the subject. Christ, he said, at his baptism received the plenitude of the Spirit, and having been afterwards tempted in the wilderness, He went into the synagogue and taught. He came from the Father's presence, and came to announce what He saw and heard there; He believed, therefore He spoke. For these reasons He spoke with authority, and not as the scribes. These are the qualifications of the true workers for God—to be filled with the Spirit, and to be assured of the truth of what they speak.

What is it to walk in the Spirit? The great sin of the world is the sin of unbelief. The Spirit takes of the things of Jesus, and presents them to the soul. He quickens the believer with the life of the risen Jesus; that is, when we believe, we are united with Him who is at God's right hand. Being sons, God hath given us the spirit of adoption. We can't tell the mode by which the Spirit convinces us that we are the children of God, but we can judge of this question by its fruits. We say "Abba Father," which implies filial love and trust; that is the evidence that we have the Spirit. Is it possible for a believer to enjoy this consciousness, and walk in the lusts of the flesh at the same time?

The Spirit is given to us as a Sanctifier. Inwardly we are assimilated to the image of Christ, and practically we are conformed to the will of God. When we give ourselves wholly to the Lord we are set apart, but there must be progress. All things grow and decay except the Christian, whose decay never sets in. If we are growing in holiness, we are dying practically to everything else.

The Spirit is to lead us into all truth. That referred primarily to the disciples of Christ, to whom

He was to reveal what they should say. But if there be the desire to know, He will teach us and show us things to come. He is also a Comforter—reveals to us the Father's love, which brings happiness. He also brings comfort and strength through the study of the Word. He turns the eye to the coming Jesus. We cannot be looking for his return, and be fulfilling the lusts of the flesh. When we have the Spirit in all these senses we are filled with the Spirit. Grieve not the Spirit; quench not the Spirit. We may do this by falling into sin, by neglecting the study of the Word, or by indulging in worldliness. The Holy Ghost unhindered will carry on his work, and assimilate us to the image of our Divine Redeemer.

After the singing of "Even me,"

Mr. Pascoe said no man is saved at all until he has received the Holy Spirit. In the New Testament it is said of those who were notably pious that they were full of the Holy Ghost—not materially; we know nothing of that,—but all their nature was given up to his working. This fullness will not make us cease to seek to do God's will, but every part of our being will be interpenetrated and brought into subjection. We are not taught by visions and revelations, but by the infallible Word of Truth. Let us *Search* the Scriptures. There may be many mistakes made, but what is necessary the Spirit will show us. The Spirit also gives fullness of life. There are many Christians who have withered arms. This Divine indwelling is not a figure of speech, but a grand reality. Says Paul, "I live, yet not I—Christ liveth in me." Sometimes it is called "fellowship," which involves understanding, agreement, sympathy, and co-operation. This is not an impossible standard. Thou shalt love the Lord thy God with all thy heart—not the heart of another. Will you?

Dr. Asa Mahan asked, Who is the Spirit? Why is He given to us? The Spirit is not an influence or an abstract truth, but a person. He searches the deep things of God; that is the attribute of a person. He has a pacific mission, as much so as that of Christ—"That we might know the things that are freely given to us of God." God has given us the Son; how shall He be made known to us in his fullness? Can we know all that is in Christ for us? This is the mission of the Spirit.

It is one thing to know that all fullness is in Christ; but I want to experience what it is. We are not sufficient of ourselves to know it.

What are the qualifications of the Spirit? He knows God absolutely—knows Christ absolutely—knows our necessities and capacities. He loves us, and wants to fill us with the fullness of Christ to the extent of our capacities.

When you receive the Spirit you receive a person; and not only a person, but one who loves you and wishes you to be transformed to the image of God's Son. When are you prepared to receive the Spirit? Just when you want to know and to love Christ, to be like Him. Will He suffer you to walk in darkness? Do you want to pray through the Spirit? Moses did so when he said, "I beseech Thee show me thy glory." Ask God to give you the Spirit, that Christ may be revealed to you as a Comfort in sorrow, and as a Rock amidst unbelief. If you are really desirous to know Christ, the Spirit will never be weary of teaching you, and you will never grow weary of being taught.

After the singing of that sweetly solemn hymn No. 113 in "Hymns of Consecration and Faith," Rev. C. Graham offered prayer and pronounced the Benediction.—(Christian.)

MY CLASS.

"I HAVE just given myself to the work," said one of my teachers to me as I passed through the school. "I have just given myself to the work; before, I was ready at any moment to retire. When asked to take the class, it was evenly balanced whether to refuse or consent; then I sat down without any feeling of ownership of that class, and indifferent as to the effect of my teachings. It made but little difference whether the boys liked me or not. If they came or stayed away, it was all the same, except that I liked to have the reports look well." So far, I have held the place to please you; but now, I would not give up that class for a fortune. It is mine. Every boy in it is my own. I have at last given myself to it."

I said to him: "Just say that in teachers' meeting; I will explain the difference between the successful and discouraged teachers, and the cause of the difference." I knew just how to sympathize with him, for I held the plough a long while myself without a firm grip. Every provocation or extra weariness brought me to the spirit of resigning. I did not,

however, until the work grew to be a part of my life. Like my teacher, I gave myself to my school; then it began to thrive. Said a bank president: "Such institutions as ours never thrive till we take them to be with us." "I want you to understand," said a pastor, "that the tie between my Church and myself is next to the family tie. It is my Church, and my joy is in its love."

"Try it, teacher. Give yourself to your class, and then reap."

OUR FATHER'S WORK.

WITH what wonderful precision has God made his calculation! Then how beautifully he works up to them! It is certainly a source of great satisfaction to realize that we have discovered and are using the same perfect principles and rules of mathematics in measuring and weighing objects and distances in nature that the great God used in forming and arranging these objects. The following illustration was taken from Winchel's "Sketches of Creation:"

"Every one has observed that the leaves of some plants stand in pairs, opposite each other, on opposite sides of the stem. In other plants the leaves are scattered over the stem. In this case they are not promiscuously placed, for, on careful observation, we find them disposed in the most regular manner. Commencing with any given leaf, for instance, we shall find the next leaf about this one-third of the distance around the stem; the next, another third; and the next, another third, so as to stand exactly over the first. The series is, therefore, arranged in a spiral, which may be designated by the fraction one-third. Taking another plant, we shall find the next leaf above any given one, two-fifths of the distance around the stem; the next will be four-fifths; the next, six-fifths, and so on, each leaf moving two-fifths of the circumference further around the stem. In this case, the fifth leaf stands over the first, and this superposition is attained after winding twice around the stem. Here we have an order of arrangement, or a spiral, which may be represented by the fraction two-fifths. In precisely the same way, we discover in other plants spirals which may be expressed by the fractions three-eighths, five-thirteenths, eight-twenty-firsts, etc.

"If in the case of opposite leaves, first mentioned, we conceive that two spirals start from the same level on opposite sides of the stem, it is evident that each successive leaf in each spiral is separated from its predecessor by an interval of angular distance equal to one-half the circumference of the stem. We have here, then, a spiral expressed by the fraction one-half. The complete series of fractions, therefore, is the following:—One-half, one-third, two-fifths, three-eighths, five-thirteenths, eight-twenty-firsts, etc. Now, let it borne in mind that these values are obtained by actual observation, and that there are plants whose leaf arrangements are known to correspond to each of these fractions severally, as well as others in the series farther continued. But notice the relation which subsists between the successive fractions in the series. Each numerator is equal to the sum of the two preceding numerators, and each denominator to the sum of the two preceding denominators. Knowing this law, we may continue these series to any extent; and it has been so continued, and fractions obtained to which plants have subsequently been found to correspond, though we hardly know how, at present, to interpret the unrealized possibilities indicated by the higher terms of the series."

Then this author asks this very important question:—"Is all this the result of chance? Is it not, rather, mathematics, law, intelligence?" Let the young folks in the Spring time examine the growing stems and leaves for themselves, and realize that a great intelligent Mind designed this, and that that intelligent Being is our Father, our Heavenly Father, and that much of these demonstrations are made, not only to teach us of himself, but to please us.

W. W. W.

JOB'S COMFORTERS, OR SCIENTIFIC SYMPATHY.

(Extract from a pamphlet by the Rev. Dr. Joseph Parker).

THERE was a man in these latter days whose name was Job; the same was a follower of Jesus Christ, and his delight was in the law of God, from whom was all his expectation. Job went amongst men as one who ceased not from prayer, nor hesitated to declare the sufficiency and joyfulness of a life of faith in the Son of God. Day by day he blessed his bread in the name of heaven, and set the Lord always before him as the source of his strength and the giver of every good gift. And unto Job were born sons and daughters, and as for his wheatfields and orchards, they were fruitful beyond measure. And

it came to pass that a sudden blight fell upon the whole fortune of Job, and that Job himself was bowed down in weakness and in great fear. His children perished out of his sight, and his ground brought forth abundantly no more; and it was as if God had forsaken him in unexplained and terrible anger and given him over as a prey to the enemy. Yea, his wife also spake not the word of sympathy, but talked of death as the only release from grief so unendurable. Now, when the new leaders of human thought heard of all the evil that was come upon Job, they came every one from his own place; Huxley the Molecule, John Stuart the Millite, and Tyndall the Sadducee. And when they lifted up their eyes afar off and saw Job more a shadow than a man they whispered to each other, "This comes of religious faith," and they hastened towards him with swift feet. So they sat down beside the shattered man, and in less than seven seconds Stuart the Millite began metaphorically to throw stones at his bewildered head.

"Just what might have been expected," said he; "this comes of your star-gazing, and of reading the patriarchs, instead of watching the markets. I always say that a man brings all this sort of thing upon himself, and that as he makes his bed, so he must lie upon it. Excuse me, Job, if I don't speak in the old mealy-mouthed way. Be your own God, and then pray as much as you like."

But Job answered and said: "O that my grief were understood, and that ye could heal the pain that is in mine heart, for then would I bless you as those who speak wise words. Behold, this cometh not of mine own hand, for wherein have I dared the Most High to overwhelm me?"

Then answered Huxley the Molecule and said: "Cease from thy languishing, nor let thy repining any longer be heard. Understand thou that this disturbance is entirely molecular: by some means or other the molecules have got into a disordered condition, and that singular whitey-brown fluid found in the heads of human animals has become a little addled, diluted, or otherwise injured, and hence these phenomena: all animal life is more or less subject to this visitation, and viewed scientifically yours, Job, is a singularly beautiful case."

Whereupon Job moaned in the bitterness of his soul, and cried, saying: "O that my children were about me as in the days that are gone, and that I could recall the light which made my home a scene of gladness. If not, would God I might die and be at rest. My children! my children! whence have ye fled from me!"

Then answered Tyndall the Sadducee, and said: "Thy children have melted into the infinite azure of the past, as all living things must melt. They have gone again to the dust, but in their decomposition there will be liberated gases and other elements, which, mingling with ditto ditto, otherwise flying about, and on the outlook for whatever they can extract from dead individuals, will contribute somewhat to the nourishment of animals and plants, and in this way the children of Job will be of great use in the chemic economy of nature."

Then was Job full of indignation, and his soul was overwhelmed within him. "Miserable comforters are ye all," said he; "and yours is the wisdom of fools. Have ye seen sore trouble, and has your day been suddenly turned into night, or have your eyes stood out with fatness, and your souls been long at ease? Know ye what it is to be carried away as with a flood, and to be thrown down by an irresistible arm? Your words are strange to me, and your speech without savour."

Then answered John Stuart the Millite, and said: "Are thy children more than the children of other men that they should live for ever? Reform the sanitary arrangements of the country, return by ballot a thoroughly representative parliament to St. Stephen's, give women the franchise, and let all leading articles be signed by the names of the writers, and then we may look for better health, higher wages, and more general comfort. This you may call utilitarianism, but I call it common sense."

And Huxley the Molecule said: "Why grieve for children? And why moan and groan over the inevitable? You should take a scientific view of all things. What my friend the Sadducee has said is strictly scientific. We live upon one another all through and through creation. We find the origin of protoplasm in the vegetable world; the plants drink the fluid containing carbonic acid, water, and ammonia, and thus maintain themselves in vigour, and then the animals in their turn eat the plants and perform a high feat of constructive chemistry by converting dead protoplasm into the living matter which is appropriate to itself."

Thereupon in paternal anguish and rage Job smote Huxley the Molecule to the ground, and Tyndall the

TELEGRAPHIC NEWS.

Sadducee exclaimed: "Why this, O Job?" And Job answered in bitter sarcasm: "The molecules! And God do so to me, and more also, if I smite you not, one and all, for your madness and cruelty. O, my children! My children!"

But Huxley the Molecule, and John Stuart the Millite, and Tyndall the Sadducee, reasoned with Job, and besought him to restrain himself, and offered to lend him their complete works to while away his childless hours and his consuming sorrows; moreover Tyndall the Sadducee answered and said: "We are the founders of a new school; we are the valiant leaders of the new age, and we are prepared to suffer a good deal of advertisement, and are willing to risk all the consequences of a remunerative circulation of our books: let me speak to thee, I pray thee, nor let thine anger be too hot."

Then Job answered, "Say on." And when Huxley the Molecule had retired from Job according to the square of the distance which formerly separated them, Tyndall the Sadducee opened his mouth and said: "What is thy complaint, and what is thy desire, that we may answer thee?"

And Job answered: "My complaint is that I am sore wounded, and that my life is impoverished and filled with woe. The delight of mine eyes is taken away, and no longer is mine ear filled with music: they that knew me turn away from me, and they that understood me are numbered with the dead. O that I might have my request, and that God would grant me the thing that I long for! Even that it would please God to destroy me; that He would let loose His hand and cut me off! Is there not a God in heaven, and is not He King over all the earth? Why is His hand heavy upon me, and for what reason hath He shut up my soul in darkness? Answer me, if ye have understanding."

"We will answer thee," said the Sadducee, "and let thee know the measure of our wisdom. We have stretched our minds across cosmic spaces and cosmic periods, and have seen the sufficiency of matter to grow and re-combine, and produce startling effects; we have seen nothing indeed of which matter is incapable; it seems to be its own secret and its own origin. Still there is an Inscrutable Power somewhere; we know nothing about it; neither does any man. There is, we own, a Secret which we cannot make out, and our resolution is never to attempt its explanation. For my own part I have not even a theory of magnetism, much less a theory of the universe. Let us keep within our own limits, and lay down our work at the call of Nature. Be quiet. You are in trouble; you have lost your children; your high social estate is gone. Be it so; take these things philosophically, and don't let your courage fail you."

"Besides," added John Stuart the Millite, "as our knowledge of Nature extends we shall get more command over disease, and even death itself. When public baths are more known and appreciated, and the higher education of women is advanced, I imagine we shall dry up nine-tenths of the troubles of life. And the ballot will do much for us."

"O fools and hard of heart," said Job: "have you no more answer to my grief than this? When a man's life is desolate, will a theory of magnetism recover his comfort and peace? When he has discovered the tomb in the midst of his garden, will the ballot make his heart glad with unspeakable joy? You tell me there is a Secret in the universe which you cannot explain, but because you cannot explain it, is it therefore impossible of explanation? There is a stone which I cannot lift, does it therefore follow that no other man can lift it? Is there healing for my body, and none for my soul? Is there bread for my physical hunger, and no food for the fiercer hunger of my heart? You mock me: you wish me to give the lie to my own consciousness: you tempt me to commit spiritual suicide:—miserable comforters are ye all!"

"Still," said Huxley the Molecule, with chastened air, "we must be scientific. Let me lay it down that matter and spirit are but names for the imaginary substrata of groups of natural phenomena."

"And pray who told you that?" said Job. "You chatter great words with glibness, and make fine speeches, but you find for me no fountain in the wilderness, nor can you assuage the swelling of my woe. Is there not something deeper in life than you have yet touched? A wounded spirit who can bear? Will not God hear me when I cry, or will He hide Himself from my approach? Can a man live upon the wind, or satisfy himself with hard words, or rest his head upon the sharp rocks? Have you had pain like mine, or have ye lived in gaiety, and sat at the table of plentifulness? When did the lion rend you, or the wolf lie in wait for your appearing? Ye know not whereof ye affirm, else would your speech be chastened, and your words be few."

Paris, April 7th: The French Ministry firmly oppose an Amnesty.—The National Assembly, in verifying the recent elections, have annulled the election of numerous Bonapartists and Legitimists. On the other hand, the election of every Republican has been ratified.—M. Gambetta has been elected President of the Budget Committee.

London, 7th: His Royal Highness the Prince of Wales arrived at Malta yesterday.—The Royal Titles Bill was read this evening in the House of Lords a third time. No amendments were introduced, and the Bill passed without a division.—The trial of Captain Kuhn, of the s.s. Franconia, has resulted in a verdict of guilty of manslaughter; sentence has been deferred. Captain Kuhn has contested the jurisdiction of the Court on the ground that the Franconia at the time of the collision was bound on a foreign voyage.

Cairo, 7th: The French Cabinet, responding to an appeal from the Khedive, is actively supporting a Company of French Financiers to launch an Egyptian loan with the object of converting the floating debt, and it is still hoped that English financiers will co-operate.

8th: Payment of the Egyptian bonds falling due in April and May has been postponed for three months in order to allow time for the finances to be arranged.

London, 10th: Her Majesty's new title of Empress of India has been approved of by Russia.

Vienna, 10th: There are persistent reports of a serious revolt in Northern Bosnia; horrible cruelties are said to have been perpetrated by the Insurgents against the inhabitants who have not joined the insurrection.

Gotha, 10th: Her Majesty Queen Victoria arrived here to-day, and has been joined by Lord Carnarvon, who replaces Lord Derby as Minister in attendance upon Her Majesty.—Lord Derby, returning to London through Paris had a lengthy interview with the Duc Decazes, Minister of Foreign Affairs.

London 11th: It has been announced to-day that tenders for a four per cent. loan of four millions sterling will be received at the India Office up to the 28th instant, redeemable at par after October 1888 on a year's notice.

Lisbon, 11th: The P. and O. s.s. Surat, which left Southampton on the 6th instant for Galle and Calcutta, has been towed in here with her shaft damaged. The s.s. Australia will leave London to-morrow to tranship the Surat's mails, passengers and cargo.

London, 12th: In the House of Commons last night a discussion took place on the Convention that was signed in February last by Colonel Stokes R. E. on behalf of the British Government, and Baron de Lesseps on the part of the Suez Canal Company, for a progressive reduction of the Suez Canal dues.—Sir Stafford Northcote declined to discuss the question in its present stage, and stated that the Porte, the Khedive, as well as the other Maritime Powers must be consulted. In concluding his speech, Sir Stafford said that at the proper time he would show that the interests of England had not been neglected.

Valletta, 12th: His Royal Highness embarked yesterday for Gibraltar. All well on board the Serapis.

Vienna, 11th: The reported revolt in Northern Bosnia has been officially confirmed. The Governor of that Province announces the defeat of 1,500 insurgents.

12th: Alarming reports continue to be received from Bosnia and Servia.

London, 12th: General Daniel Lysons, C. B., has been appointed Quarter Master General of the Army, vice Lieutenant General Sir Charles Henry Ellice, K. C. B.—Obituary.—General Charles Augustus Shore, Colonel James Hinslie, 1st Dragoons.

Washington, 12th: The Committee of Ways and Means in Congress recommend the abolition of the Tea and Coffee duties.

London, 12th: There was a semi-panic on the Stock Exchange to-day caused by the default of the Egyptian Government to meet the coupons falling due April and May.—In the Telegram from Washington, dated 11th instant, instead of abolition please read exemption, from the Tea and Coffee duties.

PASSENGERS SAILED.

Per Str. Macedonia, 8th, for Liverpool:

Capt Sir B P Bromhead, a girl and ayah, Master Bromhead, Mrs Horsburgh, two children and ayah, Mrs Clarke and infant, Master Leigh Clarke, Miss Jessie Clarke, Miss Mary Clarke, Master Frank Clarke, M. McDonald, two children and ayah, Mr H H Clarke, Capt Ellis, Mrs Ellis and European servant, Master William Ellis, Master G C Ellis, Master C Ellis, Capt Walker, Mrs Walker, four children, infant and ayah, Mrs Strutt and little girl, Mr Ferguson, Mrs Ferguson and family, Dr Burn, Capt Cummins, Mrs Cummins, two children and ayah, Mrs Brander, Miss Brander and maid, Mr Atkinson, Mrs Atkinson and family, Mr Evans, Capt Cowie, Mr Harris, and Mr Bradley.

Per P and O. Str. Siam, 10th:

For Southampton.—Mr J F MacAndrew, Miss Harvey, Col and Mrs Reid and infant, Mrs P W Higginson, Dr W B Batson, Mrs Batson and two infants, Mr and Mrs J H Dyson and child, Mr and Mrs Chester Macnaghten, Mr and Mrs J West and infant, Mr J A Hopkins, Mrs R Montgomery, Mrs P Jacob, Major M MacGregor, Col and Mrs W R E Alexander and infant, Mr William Ferguson, Major and Mrs Bell and two infants, Capt G H Candy, Mrs Fryer, child and infant, two Masters Reynolds, Mrs J W Tyler, child and infant, Mr Yates, Miss Atmarum Pandurung, Miss Paton and two Masters Jackson, Mr and Mrs Wilkinson, Mr Roscoe, Mr E A C Braddon, Mrs Waterfield, child and two infants, Mr W H Payne, Mrs Magnus and three infants, Dr and Mrs Ince, child and two infants, two second class passengers, Miss Wickens, Mr A G Maury, Mr Robert Cl char, the Tukore Sahib of Limree and four friends,

Mr W Ingram, Major and Mrs Hawthorn, Baboo Hemchandra Banerjee, Herr Gustav C A Rudolphson and wife, Mrs Hilton, Mrs Martinez, a gentleman, Mr Roscoe, Mrs Grant and six children, Mr R Reilly, Mr P Hodgkinson, Major and Mrs Hawthorn, Mr Wardle, and Mrs and Miss Carpenter, two children and infant.

For BRINDISI.—Mr T M Busted, Mr and Mrs J A Nelson, Mr J W Allen, Cap H W B Peters, Baboo Mohini Mohun Bose, Baboo Usendro Nauth Doss, Mr Franklin Prestage, Mr J Lambert, Mr H T Prinsep, Lieut C G Lord, Col Mills, and Mr G B Reid.

For VENICE.—Mr C Steinbelt, two ladies, Lieut Genl Sir Chas and Lady Reil, Dr and Mrs Partridge and infant, Lieut-Col and Mrs Bathanshaw, Mr Chas M Hogg, Revl T A C Pratt, Mrs Pratt and infant, Dr Chevers, Dr Ewart, Col F W Graham, Mr A E Russell, and Mr J F Hodson.

For PORT SAID.—Mr James Simson.

Per Str. Ettore, 10th:

For SUZ.—His Excellency Lord Napier of Magdala, Hon Captain Napier and Colonel Dillon.

For TRIESTE.—Mr J Roberts, Mr Bonnett and child, and Captain J Cerinchi.

Per Str. Arabia, 15th:

For MARSEILLES.—Mr T Carillet.

For GENOA.—Dr and Mrs J Sperschneider, four children and two infants, Mr A D Saunders, Rev and Mrs Handmann, two children and two infants, Rev J Hardeand, Surgeon and Mrs J S Gunn and one child, Marquis Viviani, Rev S H Kellogg, three children and one infant, Mr and Mrs A W C Bovey, Mr H B Goodall and one child, Captain Adamson, Mr E Gibbo, Captain C A Sim, Mrs Hildebrand, Mr John Macdonald, Mrs Macdonald and one infant, Mr W C Benett, Miss Benett, Colonel and Mrs Doran, Mr Fredrick John Bevis and a friend, Mr Frank Giles and Dr Chesnaye.

For NAPLES.—Mrs A Whitehall.

For SUZ.—Mr and Mrs C Chambers.

PASSENGERS ARRIVED.

Per P. and O. Str. Malwa, 12th:

FROM SOUTHAMPTON.—Mr and Mrs A McC Webster and servant, Mr B H B Powell, Mr and Mrs Bainbridge, Mr and Mrs R P Colvin, Mrs A H Murray and child, Mr W Cr. wher, Captain Preston, Captain M Young, Lieut Panshawe, Lieut Tipping, Sub-Lieut Ravenshaw, Mr J Scott, Mr Collier, and Mr H Alsworth.

FROM BRINDISI.—Dr McCarthy, Mr McNabb, Mr J Dawson, Lieut Langton, Mr H S Boys, and Mr Anjalka.

FROM SUZ.—Mr Jose Minder.

Domestic Occurrences.

DEATHS.

JOHNSON.—February 10th, at Edinburgh, Mary, the wife of Capt. H. Jeffreys Johnson, Bombay Army, and only daughter of Major James Peyton, late of H. H. Lee Nizam's Army.

BORTHWICK.—April 8th, at Byculla, Mr. James Borthwick, Carriage Foreman, G. I. P. Railway, aged 39 years, deeply regretted.

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